

Contributions

THE IMPORTANCE OF MORE PERFECT STATE ORGANIZATION

R. R. TEETER

At the request of the editor I write upon this subject. Also because it has been on my mind for several years.

I have often felt the need of a more perfect state organization. Not that we need a "standing committee" or a greater number of "official" boards of more or less authority, but because greater results can be accomplished by more systematic efforts.

And it seems to me that our different states and districts might improve somewhat by considering one another's methods.

Two of our districts—Ohio and California—follow one plan that I think is in advance of the other districts. Our editor is right when he says the zeal should be carried from the State to the National Conference. But how can this be done when so many of the Districts have their conference in October?

It must be a pretty warm zeal that can be carried from October of one year to August or September of the next year.

The remedy is: have all the District Conferences in the spring of the year as in the states I named.

This maybe somewhat inconvenient, but if so many thousands of the German Baptist Brethren can take that time for their Annual meeting, why cannot we find a few days at about the same season of the year for our District Conference?

It seems to me that our outside influence would be greater, if we had a few more firm-established and uniform business principles.

Cannot the different Districts arrange this in some way so that all the States may have their Conference before the General Conference?

I have also noticed that sometimes the date or place of Conference remains undecided until just a few weeks before the meeting is called. This always tends toward a lame Conference.

At our last Illiokota meeting a step in advance was taken when the date of the next Conference was fixed, and the Committee on location and program was ordered to report both the place of meeting and the program of the next Conference three months in advance.

It also seems to me that at the meeting of one Conference, a provisional program for the next one might be arranged.

There are generally questions sprung upon the Conference that it does not have time to give proper consideration, and by making such questions a part of the regular program for the next year they can be studied and their importance or lack of importance may be discovered.

This, I think will fill the space allotted—one column, but let us hear from other Districts.

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CHRIST IN EVERY DAY LIFE

ALMA HARDMAN

(Read by Maude Wingart at Roann State Conference.)

Abraham Lincoln said, "God must have loved the common man or he would not have made so many of them." So God must have loved the common duties else he would not have given his children so many of them to do. One's life is made up almost entirely of common little tasks. Even seemingly great events are found to be very common when viewed with the causes leading up to them. The student may think that graduation is a great affair but if he stops to think he will find that graduation is just the necessary result of days and hours of performing the little tasks that presented themselves. It does not depend on the examination but on the well spent hours and minutes of the long school life. And so with nearly every event in life. There are very few really great things. One's life is made up of little tasks and common cares. Not only are we surrounded with every day tasks but we are provided with the means of performing all those tasks. Our eyes are given us to see them. Our ears are given us to hear the calls for help. Our minds are to study out the common problems and find the best way to do them. Our feet are meant to carry us to the place of action and our hands are to be used to perform the tasks. All the parts of our temporal bodies are adapted to the performance of the temporal duties. So many are the little tasks and so well are we equipped for their performance that it seems our whole time might be taken up with them.

But we are taught to acknowledge God in all things and he has promised to be with us. If, then, so much of life is taken up in the performance of the temporal duties how are we to have God before us all of the time. Are we to neglect the temporal things and think only of the eternal or may we not rather see the eternal in the temporal? May it not be that underneath all of the temporal there is an eternal truth—that beneath and behind the workshop there is the character shop. Does not God look upon the workshop something like the athlete looks upon the gymnasium—a place not to expend energy but to develop a strong body for future endurance. So the workshop may not be a place for making wagons but for making strength, firmness and honesty of character. Not a place for rounding cylinders but for rounding characters. How important it is then, that the work be well done, for in turning out poor work a man is turning out a poor character. By doing the work thoughtlessly he is learning carelessness but by doing it well he is learning thoroughness.

All of our every day duties are not confined to the workshop neither can all the attributes of a strong character be formed in the working life. We need to learn not only honesty, integrity and thoroughness but there is a development of the soul which the home life alone can give. It is in the

home where the little cares teach patience, kindness and love. All the virtues which go to make up *beauty* of character are acquired at home. And it is those qualities—love, patience, gentleness and sympathy—that the world and most individuals stand in great need of today. So the hundred and one daily home cares are not to be despised for the first and greatest development of the soul is found here.

Christ made use of the common things in his teachings. What is more common than bread, wine, water, and lost coin? And yet the greatest truths of spiritual life are taught by these symbols. "I am the bread of life," "My blood is drink, indeed," "I will be in him a well of living water," says Christ. Jesus had to use these homely illustrations or the people would not have known his meaning. And in spiritual life today we must use symbols of great truths in order for our finite minds to comprehend the infinite truths. So, I believe, God would not have us think any the less of temporal things but understand them more fully and see beneath their outward appearance their eternal meaning. He would have us look *beneath* the things which are seen to the things which are not seen. In this way only can we see the eternal.

God has even put himself in temporal form that we might see him temporally and so get a conception of his eternal nature. Jesus lived among us that we might see him and know his life and see beneath that life the eternal personage of the Father. So let us not neglect or despise the common every day duties and opportunities but look behind them and see God standing there eagerly watching the work and guiding it to the perfecting of our characters. If so viewed we will realize that

"The earth is full of heaven,
And every common bush afire with God"

MOSES THE LEADER AND MAN

J. L. GILLIN

Men are great according as their vision is far reaching, as their faith is strong, as their ability to control men and events is great, and as they are able to accomplish that which they undertake.

These are not all the elements of greatness but the chief ones.

Judged by these standards Moses does not suffer in comparison with the great men of history.

As an emancipator and a law giver we have seen that Moses occupies no mean place among the greatest names of earth.

We have yet to look at Moses as a *leader* and a *man*.

OBSTACLES

As a leader his greatness is apparent when we consider the obstacles he met and had to overcome and the manner in which he overcame them.

Perhaps never in the history of man has such a severe task been laid upon a leader and that task so successfully executed.